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844 The midwife who attends the pregnant woman at the end of the seventh moon also attends the birth, for which she receives payment in the form of a pig. No gongs are sounded at birth, but if the child is a boy a conch-shell trumpet is blown. If the boy is the father's eldest son, the blowing of the conch-shell is the signal for the entire village to raid the father's enclosure. This will be described below in the section dealing with the "Eldest Son."[1] I have no record of special rites or beliefs [845] concerning twins.[2]

846 After delivery, a number of women called *nain ghore*[3] sleep in the Lodge for a period of either five, ten or twenty days, being paid at the end of this time with money-mats varying in number with the length of their stay, and with a festive pudding with fowls in it.

I have unfortunately no details regarding delivery or the disposal of the afterbirth.[4] There are two methods of disposal of the stump of the umbilical cord (*biton*) when it withers away from the child's body. Both methods are applicable to a child of either sex, and the choice of method lies with the father. The stump must in either case be eventually placed in a *na-lil* shell, which is then deposited in a hole in the reef. If the father wishes his child to be a great shell-seeker he will tell the mother to dispose of the cord by depositing it in a *na-lil* shell in a hole in the reef. This she does on the Tenth Day after birth, when, as will be seen below, she goes to wash and throw away the leaves with which the child's excrement has been wiped up. If, on the other hand, he is afraid of the child developing a habit of hanging around the reef looking for shellfish instead of going to work in the gardens on the mainland, he will himself take charge of the stump by placing it in his ear, where by reason of its toughness it may remain for three or four years before he deposits it, as in the first case, in a *na-lil* shell in a hole in the reef.[5]

[1] See p. 180.

[2] Twins of either sex are called *na-lav*. In the brief genealogy given in Table X there are two pairs of twins, both in the same family. The first pair consisted of two Pete-hul boys, Mal-mari and Bahor (whose other name was Melteg-bimbihi). Both grew up and married and had children. When Mal-mari died, his wife Le-mbagho (of Peter-ihi) and their son Ni-al-sul went to live with his twin brother Bahor. This man Bahor in turn married Le-nimal (of Tolamp) by whom he also had twins, a boy and a girl. The boy was called Saki and the girl by the same name with the usual feminine prefix, namely Le-saki. Both these lived for about a year but then fell sick and died. In this case the tendency to generate twins seems to run in the male line, though there is not enough evidence to show whether this is a typical case.

[3] I do not know the meaning of this phrase. *Ghore* means "open" or "out."

[4] In Seniang it is buried in a hole in the house, and a fire lighted over this, over which the child is rocked to and fro that its body may be hot (Deacon, 4, p. 235). In Lambumbu it is left for five days and then buried outside (Deacon, 4, p. 238). The Banks Islands custom resembles that of Seniang, the afterbirth there being looked on as part of the child, even after it is born (see Rivers, 1, vol. I, p. 144).

[5] For treatment of the umbilical cord in Seniang, Mewun and Lambumbu see Deacon, 4, pp. 225-38.